

THE Spokesman

THE VOICE OF THE MINORITIES

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Historic Meeting of the General Council of the S A.D.

Sikhs Give Another Proof of Their Intense Patriotism

Govt. Plan Given General Approval

Punjab Shows the Way to India,
and Maligners Stand Exposed.

(By - Managing Editor)

The General Council of the Sikhs and Akali Dal and other representatives of the Sikh Community met in the Teja Singh Samandari Hall at Amritsar on March 11, 56 to consider the draft memorandum concerning the plan evolved by the Government as a result of talks between the Akali and SRC sub-committee. The Hall was packed to overflowing. Almost all delegates had turned up to participate and advise on the future programme of this vital community.

The meeting was an historic one. All eyes were set on Amritsar. There had been unfortunate incidents in Bombay, Bengal and Orissa. These disturbances had blackened the fair name of India. Even her international prestige had suffered. This was the only country in South East Asia where the Administration had been stable and steady for the last 8 years. Her friends were feeling nervous and her enemies were gloating over the deterioration in our stability. Some thought water would wash out and they wished India to disintegrate on this issue of reorganisation of states.

The Sikhs had been feeling distressed over their lot. They had often given vent to their grievances in many forms. They complained that they were not being treated as equal partners in the joint venture. There was discrimination in every walk of life. The Sikhs believed that

there was an area in the North of India that could be turned into a bilingual Panjab State which could give them adequate protection from all the evils as in such a state, they would not have been left a helpless minority. With this base the Akali Dal submitted a memorandum to SRC and led evidence. The Punjab Government was dominated by anti-Sikh elements. They wanted Mata Punjabis. The restrictions ban on Sikhs was imposed. The Akali Dal considered such an order as a challenge to their self-respect. They called on the Sikhs to defy it. The Punjab Government wanted to justify their action, and to suppress the demand for a Panjab state. They took all possible steps to curb this agitation, but they failed.

The communal elements in the Punjab cabinet encouraged a few individuals to oppose the move of the Sikhs. Some nobles collected together and Mata Panjab Sahib was formed. There was a regular vilification of the Sikhs. They were maligned and misrepresented. They were painted with a black brush. The North Indian communal Press played its part so well that doubts were expressed as to the loyalty of the Sikhs. In the whole country there was a feeling of mistrust and suspicion. A delegation of the Jainsangh toured round the various States and presented an incorrect picture

about the fidelity of the Sikhs. The Sikhs were on the horns of a dilemma.

The Slogan Morcha ended successfully. The Punjab Government withdrew the ban two days earlier than it was due to expire. The Sikhs were urged to negotiate and decide their matters by mutual talk. The SRC gave an adverse report. The Jala Fauj and Saifial got what they wanted. There was deep resentment and frustration among the Sikhs. The SAD moved a resolution of no representative Sikhs and unanimously rejected the SRC report. Master Tara Singh wrote a letter to the Prime Minister expressing his willingness to settle by negotiation, and requested for an interview. The Prime Minister wrote back to say that master A. could come himself with a few of his colleagues. The All India Congress interviewed the SRC sub-Committee of the Cabinet, and urged upon them the desirability and also urgency of a Panjab State.

Meanwhile there were disturbances in other parts of India. Atrocities of communal type took place in Bombay, Orissa and other places. People ran amok. There was burning, arson and in certain cases rapes of women. No body knew what would be the ultimate end if such things continued. The SRC sub-Committee presented many proposals to the surrounding parties, but no settlement could

be reached. Suddenly there was the Roy Sircar announcement to merge Bengal and Bihar. This was the reverse gear to to say.

The Prime Minister announced his intention to form Zonal Councils to integrate and coordinate development and economic planning in different States.

Then there was the Session of the All India Congress at Amritsar. The Acts of vandalism caused for the time being. People thought that it was only a temporary cessation and learned much more violence. The demonstrations in connection with the All India Akali Conference were unique things. All India saw with their own eyes how united and disciplined the Sikhs were.

The delegates carried happy impressions of this conference. The foreign journalists broadcast their own views about the Sikhs. But everybody apprehended that if the Akali's talks with the Government broke down there would be furore in the country. There was nervousness all round. The Government

evolved a formula of Regional Councils and believed that it's might afford protection to the Sikhs. The Akali Dal called the General Council to decide on March 11, 56. All eyes were looking towards this meeting for the future fate of India.

After one hour of deliberations the Sikh Community has decided to give a lead in this

(Contd. in next page)

Principles of Government Plan Approved

Regional Councils to have Specific Powers and Effective Voice in the Administration

AMRITSAR, MARCH 11.—The General Body of the Akali Dal approved the Principles of Government Plan and agreed to work it out.

Sardar Giani Singh Bassiwal, disclosed the Government proposals for reorganisation of the Punjab at the General Body meeting at 9 p.m. to-day.

Explaining the proposals, Sardar Rakesh is reported to have pleaded for "giving it a trial as it forms the nucleus of a Punjabi-speaking state". He was supported by Giani Kartar Singh, General Secretary of the Dal.

About 465 members attended the meeting.

The government have proposed the appointment of "zonal standing committees" with jurisdiction over medium and small scale industries, development, economic planning, education—secondary and primary, health, agriculture, veterinary, co-operative, etc.

Law and order, finance, land revenue, including taxation.

(Contd. from last page)

proposals. Our countrymen feel amazed to find that the Sikhs can rise to such heights. The Community has given yet another proof of their intense love for their country. They have shown way to the rest of India. The tide of events has been turned. The evil doers are looking against to understand what has happened. This is the demonstration of their pachinkar that the Sikhs are soaked in. The maligners must be feeling restless as they have been exposed. India should appreciate the Sikh sentiments and their traditions.

Spokesman must be Bi-Weekly.

Sardar Jash Singh, President Sri Guru Singh Sabha, Misur, in his letter of 17th February to our Sardar Bhakhan Singh writes:

"Sri Guru Singh Sabha, Bassiwal in its meeting of February 19, 1956, has unanimously passed a resolution supporting your move to convert 'Spokesman Weekly' into a Bi-Weekly.

The Singh Sabha agrees the management of Spokesman of its whole-hearted support and request that a Special Fund for this purpose may be opened. The Sabha is pleased to send its own contribution of Rs. 20/- towards the said Fund and request the other Singh Sabhas to follow suit."

We are extremely obliged to Sri Guru Singh Sabha, Misur & its enthusiastic President Sardar Jash Singh for the encouragement shown and assure our best services for the cause of Sikh Panth.

—Joint Editor

transport and connected departments would remain state subjects.

Before enacting legislation on zonal subjects the cabinet would be required to refer them to the zonal standing committees. In case of a difference of opinion between the cabinet and the zonal standing committees, the Governor will arbitrate.

There will be one legislature, one cabinet and one Governor and the zonal standing committees will consist of all legislators including Ministers of the zone. The Chief Minister will however, be a member of none of the zonal committees.

It was explained in the meeting that during the negotiations the delegation was advised that in case of a minister in charge of a zonal subject belonging to the other zone, there would be a Deputy Minister from the zone.

As regards Himachal Pradesh the Government is reported to have stated, that it would be kept separate, should the Akali's accept the Government proposals.

So far as the language of the State is concerned, the proposals are stated to be specific that the State would be bilingual. The zonal committees would however, use the local languages, namely, Punjabi in Gurmukhi and Hindi in Devnagri script. But each State will have to maintain two departments for the development of Hindi and Punjabi.

The President of the Republic of India will be constitutionally empowered to frame rules for the functioning of the zonal standing committees. He will also have the powers to amend these rules.

Enactment about all India Councils would be made after consulting the States.

For the present, demarcation of each zone will be made on the basis of linguistic division of the State, according to the Sachar Formula in the Punjab and the PEPSC formula in PPSU areas. Adjustments could be made by mutual consultations.

PEPSC would be merged with Punjab and Himachal would be kept separate only if the Akali's accepted the proposals of Government on the future set-up of the Punjab. Sardar Giani Singh Bassiwal told the General Council of the Dal:

Under the Government's proposals, Sardar Rakesh said,

the integrated state of Punjab would be bi-lingual with Punjabi-speaking and Hindi-speaking regions. Hindi in Devnagri script would be the official language of the Hindi-speaking region and the Sachar formula would be applicable in the Punjabi-speaking region of the present Punjab and the PEPSC formula in the present PPSU area to be included in the Punjab.

According to the Sachar formula, provision would be made in educational institutions for teaching Hindi if more than ten boys demanded it and vice-versa, and both Hindi and Punjabi would be compulsory subjects in matriculation examinations. If one studies Punjabi in primary classes, one has to take up Hindi in higher classes and vice-versa.

According to the PEPSC formula, Punjabi in Gurmukhi script will be the overall language of the area. Since education would be a regional subject, changes could be made by regional councils since they came into being. Till then, the above formula would be applicable in the region.

The regional councils would be called "zonal standing committees" and all the subjects except law and taxation, finance and transport would be the responsibility of the committees. The subjects to be given to them would include development, economic planning within the framework formulated by the State legislature. Local Self-Government primary and secondary education, public health, agriculture, co-operative societies, veterinary, wild animals, charity and charitable institutions and religious endowment.

The demarcation of the boundaries of the regions would be done in consultation with all the people concerned. The regional standing committees would consist of elected members of the legislature from regions.

Giani Kartar Singh, General Secretary of the Dal, explained to the meeting various stages of their negotiations with the Government.

Ram Singh Singh, another member of the Akali Dal sub-committee, spoke in support of the proposals and said that they should be accepted.

Ajit Singh, Ch. Chander Bhan, Pandit Shri Ram Sharma and Ch. Shri Chaudhary, all from Haryana Prant, also spoke in favour of acceptance of the proposals.

Master Tara Singh's Speech

Master Tara Singh told the meeting, "Our objective is not to create trouble. The purpose is offered by the Government do not constitute the Panjab Suba but under the present circumstances I do not want to fight."

In the interests of unity and peace in the country, Master Tara Singh favoured unanimous passage of the resolution.

Text of the Resolution

Copy of the resolution adopted in the meeting of the General Committee of the Sikhs and Akali Dal and other representatives of the Sikh Community held on 11th March, 1956 at Amritsar under the

'Spokesman' Must Become Bi-Weekly

S. Saini Singh Prop, New Indo Trading Co, Bombay our esteemed friend and well-wisher, writes to say that he warmly welcomes the idea of conversion of the "Spokesman" into a bi-weekly organ and suggests the opening of a bi-weekly Fund, to realise the necessary funds. He feels that an English daily of the Sikhs is a crying need but in view of the huge outlay necessary for such a project, it may be advisable to move step by step and by slow stages to move to the object of a daily and that for the present the "Spokesman" may be converted into a bi-weekly.

We appreciate the kind sentiments. It is for the readers and parents of the paper to help us realise the objective. We are very thankful for the encouraging expression. —Joint Editor

Presidency of Master Tara Singh

The Sikh Community, after full and mature consideration had come to the conclusion that a unified and Punjabi State was the sole remedy of the difficulties experienced and the trouble suffered after the partition. Consequently they put this demand before the Government of India through their representatives in the hope that such a demand, which was in consonance with the democratic principles enunciated out of number by the ruling party, would be conceded. The Government however after discussions with the delegation has evolved a different plan.

Conscious of the national problems and feeling concerned over the international situation this gathering, in the belief that the new plan may solve some of their difficulties, which the Panjab Sabo was expected to remove, gave its general approval to the principles of the plan and is prepared to work it out honestly.

On going through the memorandum sent to Master Tara Singh this gathering finds that even within the principles agreed to, there are points which need elaboration, clarification, revision and amplification. Some of these points have already been conveyed to the Prime Minister. This gathering, therefore, asks the delegation to have these improvements made and authorises it to accept the draft finally.

It also expects that the Himachal Pradesh with certain related areas added to it will be kept separate and not added to the Punjab. This gathering hopes that in the interest of communal harmony and to give a fair chance to the scheme elaborated by a prolonged and patient discussion the same spirit of goodwill and sympathetic understanding by all concerned will be maintained.

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Work Awaiting Sikhs

Much constructive work awaits the Sikhs in the days to come. Since 1830, when Maharaja Ranjit Singh passed away, the Sikhs have not had favourable environs. From 1830 to 1849, there was an era of lurid-burly anarchy and a life-and-death grip with the Britishers and the year 1849 left the Sikhs crippled, humbled and low. For decades they felt unnerved and lost. The Nauharm movement followed by the Singh Sabha movement and the birth of Chief Khalsa Diwan marked the stirring of a new life. The Sikhs did some useful constructive work. The Chief Khalsa Diwan nurtured the Amritsar Khalsa College, Baba Sahib Vr Singh and the Khalsa Trust created masterpieces of Punjabi literature which were as stimulating and elevating as a thousand Sikh missionaries working with apostolic fervour for the uplift of the Sikhs. The Sikhs seemed to be awaking like the "sleeping beauty" from a long slumber. But their awaking brought them into conflict with the then mighty foreign rulers of India. The Sikhs found their sacred shrines in the hands of demoralised priests and Mahants. The then rulers sought to suppress the reformist zeal of the Khalsa with an iron hand. They openly sided with the corrupt, fallen priests and Mahants. The Sikhs stood four square and defied the might and wrath of the mightiest colonial power. They suffered morally, heroically and non-violently. Their suffering was terrible and yet they bore it cheerfully, non-violently and unflinchingly. India wondered. The world stood aghast and the Britishers were frustrated. The sacred shrines were wasted but the immoral influence of the then rule was still there. The Sikhs could not combat or resist the insidious influences which are inherent in foreign rule. Also rule breeds general apatheticism. The resources of the shrines proved blighting and pestilential like the Upas tree. They proved like the dragon's teeth and were apples of discord.

A fairly long period of ignoble mutual strife and sordid rivalry for霸權 ensued and we are not yet out of the wood. The Partition almost blighted the Sikhs. From 1947 onward, the Sikhs have had to suffer a storm of vilification in the press and on the platform on the one hand and Government's wrath on the other. The Sikhs had to contend against overwhelming forces. The Sikhs struggled for *survival* and an honourable existence as also for the preservation of what they held dear. They were either misunderstood or were willfully and maliciously misrepresented. At times, they stood covered with odium and ridicule. The anti-Sikh press did their worst. It was an organised smear campaign designed to overwhelm, humiliate and smother the Sikhs. The happenings of July 4 marked the climax and crescendo of the campaign. The Sikhs emerged triumphant from the fiery ordeal of the Morcha. Then Nehru made a graceful gesture and Government-Akali parleys were initiated to devise ways and means to solve the Sikh problem. Let us hope that a spirit of accommodation and conciliation will prevail and so long last the Punjab problem will be satisfactorily solved. May all end well! Thus one long chequered chapter of Sikhs' history will close.

The Sikhs have much constructive work awaiting them. The Sikhs are a small microscopic minority. They can command respect only if they outshines others morally, culturally and intellectually. The Tenth Guru sent a batch of Nirankars to Behar to wrest the monopoly of learning from the knowledge-proud Brahmins. The Sikhs must raise a band of Sikh scholars well-versed in Sanskritic Upanishadic lore along with a thorough grounding in Sikhism. They could carry the torch of the Holy Book far



Dawn of Sense and Decency!

For years the *Hindu Times* has played an ignoble and mischievous role in painting the Sikhs in jet-black odious colours and had not the brashness to publish a rejoinder or rebuttal of the false and absurd stuff that appeared in its columns. Day in and day out, it slandered and vilified the much maligned and much-misunderstood Sikhs. No wonder, if the Sikhs appeared as monsters of savagery and perversity to uninformed and superficial observers. The *Hindu Times* sought to smear and smother the Sikhs with an overwhelming, crushing avalanche of satirising and invective. Things came to a climax when the mean and wanton writer who wrote under the pseudonym of "Inox" had the brazen-faced impudence of writing that great fighter for India's religious and political freedom the Tenth Guru in a column. It was the height of stupidity and senselessness. And when the Sikhs emerged as the wretched orbe and cried for his punishment, the article passed a half-hearted, half-loaded, grudging, halting, vacuous, vacuous and thereby added fuel to injury. The ignorance and scurrility of the writer exceeded the limits of Sikhs' patience. The Sikhs

and wide. Guru Nanak designed the Holy Book for the whole of India. It was for this very reason that he used Hindi interlarded with Sanskritic phraseology, to be understood by the whole of India.

The Sikhs have yet to enrich and popularise Punjabi literature. To this end, each and every Sikh family must be approached to contribute, say at least one rupee, so that scores of translations of the classics of other literatures might appear in Punjabi. Solid, substantial, organised work is essential. More talk would lead to nowhere.

The Sikhs must make arrangements here, there and everywhere in the Punjab and elsewhere, so that Sikhs would be prominent in Hindi and outstrip others. Membership in Hindi would soon be a passport to positions of dignity and responsibility. Let Sikhs take time by the forelock.

The Sikhs must also equip their shrines, especially historic shrines with good Libraries and Reading-Rooms. All reasonable amenities must be provided to pilgrims to make the shrines beacons of light and of healthy recreation, as was Panja Sahib in the pre-Partition era.

The evils and pests of drinking, opium-eating and smoking among the Sikhs of certain areas have to be stamped out. A band of zealous missionaries has to be organised and trained to attain this objective.

Last but not least, Sikh Colleges must have classes to impart military training. That is the only way to retain distinction in the armed forces. The Khalsa College, Amritsar, has given the lead. Others must follow the salutary example.

And how fine it would be, if the Khalsa Schools and Colleges arranged for sports of Sikh and non-Sikh boys and yogis. May Heaven throw up enterprising, public-spirited Sikhs to take up this useful, nation building activity! We hope and pray that the era of strife and frustration is at an end and the Sikhs must now turn to constructive and reformist activities. Many sanguin stains have to be cleansed, the sacred shrines have to be purged of their ugly spots, and the level of the community has to be raised morally, culturally and intellectually. To be first and foremost in all good things, to be models of manhood, saintliness and charity who alone could be the justification for the existence of the Sikhs. The Sikhs must be true to the ideals of Sikhism, if Sikhism is to command respect. Too many of us yet fall short of the mark.

cannot easily forgive the wanton insult. It is, however, refreshing to find after many years that the said paper has at long last put in a good word even for the Atkins or Sikhs. In the issue dated the 11th March, we come across the following words:

"The sub-committee has done everything to meet the legitimate apprehensions expressed by the Atkins while the spokesman of the State in their past have been sincerely trying to appreciate the Central Government's desire to meet their demands... Master Tara Singh is most concerned about the growing strength of Pakistan and as he said his colleagues are no less patriotic than other elements in the State, they are expected to help create conditions of internal stability, so that any threat to the country's freedom may be met unitedly."

We are thankful for small mercies and we are happy to find the dawn of sense and decency on the scene. For eight years the paper crewed and gelted on the Sikhs and wilfully and perversely misrepresented their causes and thereby made the Panjab problem almost intractable, instead of facilitating the solution of the problem. India's worst foes could not have done worse than what the paper has done for eight years. We heartily welcome the Journal's new angle of vision and are thankful for its expression of faith in the bona-fides of the Atkins, when the Journal has been slandering and condemning ruthlessly and recklessly for years on end. Whether this is a clever manoeuvre to appear the enraged Sikhs or a symbolic of a genuine change of heart, we cannot guess. We must hope for the best, however.

The 'Tribune' and Sikhs.

The 'Tribune' has just celebrated its 25th birth anniversary. For 25 years the paper has rendered invaluable service to the national cause. The Panjab cannot be too grateful to the paper and its patriotic founder. While appreciating the great services rendered by the paper and the stamp it played by the Trustees and Editors at various stages in its glorious career, we are involuntarily reminded of the bitter and distressing fact that during the seventy-five years of its life, not once has there been a Sikh Trustee of the paper! The paper has had on its board of Trustees Christians, Arya Sanskritists, like Diwan Bacha Dyal Brahmins and non-Brahmins but never, never a Sikh! Is it a mere chance? Sikhs have been found fit to act as High Court Judges, Ministers of the Central Government and of Provincial Governments, as administrators and ambassadors. They have made a mark as soldiers, as men of letters, as soldiers and generals. But they have yet to demonstrate their fitness to be Trustees of the 'Tribune'! It is

a stigma on the fair name of the Sikhs and a reflection on the amiable men who are absolutely no Sikh eligible to be a Trustee of the 'Tribune'! This is an enigma and a riddle which we cannot unravel. Diwan Bacha Dass may publicly declaim against Panjabis and Gurjars and say the most offensive things to widen the rift between the Hindus and Sikhs and yet he is fit not only to adorn the august Board of Trustees but also to act as its President! But no Sikh must ever set foot in this sacred presence of immortals! Why must Sikhs be deprived of the privilege of serving the great paper? We do not plead that a Sikh must be accepted as a Trustee because of his being a Sikh. We only plead that Sikhs must not be rejected on account of their being Sikhs. We plead for a fair unbiased, unfettered outlook, unvitiated by religious discrimination against the Sikhs. The Sikhs must not be treated as antioctables, undesirable and outcastes. The Sikhs feel sore.

Recording of Caste in Registration Deeds.

We heartily welcome the recent enactment by the Parliament, whereunder the recording of the caste of a person in registration deeds has been done away with. This, we believe, the beginning of the end. We eagerly look forward to the day when the dangling of caste labels in precious and sullied to names would be treated as vulgarish and hateful. It is unfortunate that with the spread of education, the evil of caste exhibition has grown in dimensions. Education ought to have created a deep sense of equality between man and man. Obviously, there is something radically wrong with the system of education. The Indian intelligentsia has in particular developed a caste, a feudal and a feudal for the display of caste labels! Those who are guilty of it, cannot realize that man is the crown and climax of the creation, his has nothing with the divine and that the pride of caste is an index of a narrow view and a low taste. Religion concedes no rank in the division of man into high and low. Sikhs are dead against this division. Why then must there be an exhibition of caste labels? If anything, they should be to the discredit of all those who vulgarly flaunt them. Let us have done with this nasty evil.

SEATO or Bluffing Jugglers?

The Soviet delegation's visit to India, Burma and Afghanistan has scared U.S.A. and U.K. They feel that their hold on Asia is slipping from their hands. India is a factory. Egypt is negotiating with Russia. Jordan resists it. The U.K.'s position is no longer. The drama at Karachi was obviously staged to route India and Afghanistan into submission. Pakistan had according to its familiar strategy,

threatened to go astray, using U.S.A. and U.K. ensured open support to her in order to brow beat India and Afghanistan. Pakistan had to be worked with. Dules and Lloyd provided it by their amiable vapouring on Kasur and the Dardan Line. The "brick of war" plan is still a weapon in their armoury to frighten the unwary and the timid. They still believe in the time-worn strategy of bluff and bullying to serve interests! After staging the drama at Karachi in order to oblige the amiable darlings of Pakistan, Dules flew to New Delhi to see if the desired reactions were discernible in the usage and words of Nehru. On a former occasion, the Britishers in India, staged a similar drama when Nehru visited the tribal area of Pahalgam in defiance of their commands. That was in 1947, when Nehru was the Head of the Interim Govt. Snipers from hillsides shot at Nehru's car and the bullets whizzed about his ears. Dr. Khan Sahib later on related in an agreeably surprised words that while the bullets whizzed about Nehru was in a sort of a reverie, oblivious of and indifferent to the drama that was being staged to scare him. Could Dules and Nehru different now? Dules continues to live in a bygone age like the ruling clique of Pakistan who used to score points against the Congress with the help of their British patrons. They continue to live in those bad old days. They would learn nothing and forget nothing. The drama at Karachi would not bring them any dividends, for now could be bullied. U.S.A. and U.K. cannot afford to provoke war with Russia, for Russia has her own big stickle of Hydrogen Bombs. The only weapon they can use with impunity is the weapon of bluff and bluster which Dules habitually uses unapologetically.

French Foreign Minister Vis-à-Vis U.S.A.

As it to neutralize the effect of the drama of bluff and bluster, staged by Pakistan's twin patrons of U.S.A. and U.K. to honour Panjab, Pannet, the French Foreign Minister seems to have been prompted to declare at Karachi that he was at profound disagreement with Western policy in recent years, adding significantly that eventually the Soviet era of aggression has passed and that they had entered a phase of peaceful co-existence. The world is not enough. It is spite of it, Pakistan lays the flattering notion to her soul that her patrons would support her against India and Afghanistan under all circumstances the only parades a courage. Who will court exile in in Hydrogen Bomb warfare for her sake? Pakistan must wait for the millennium, till Russia lies low, dust and dust. If Russia dies, she will die in great company, with U.S.A., U.K. and Pakistan. Thanks to Russia, Asia cannot any longer be held under colonial yoke. Pakistan's ininations and support notwithstanding,

All-India Gurdwara Legislation

We are aware of the draft bill whereby the management of Harmandir Sahib is to be devolved to an elected Board of Sikhs. We would suggest to the Deccan Khalsa Diwan to be alert and to spare no pains to expedite the introduction of the bill in the Hyderabad Assembly. Vigilance is absolutely essential in order to realize the objective, since the prospective bill may hang indefinitely. If things are delayed, the bill may have to wait till the reorganization of States and then the Sikhs shall have to restart labours for the enactment of the bill.

Again, the Sikhs must seriously press for an All-India legislation to bring all the historic Gurdwaras in India under a Central Gurdwara Board. We do hope that Sikh M.P.'s would take steps to right earnest for the enactment of such a legislation before the Parliament is dissolved.

Picture and Paintings of Gurus.

S.G.P.C. has offered prizes for good paintings and pictures of the Gurus. The entries of S.G.P.C. are crystal clear. There are in the market some unrightly and impertinently, pictures of the Gurus, and the S.G.P.C. seems to be anxious to have artistic graceful paintings instead. While commanding the motto of S.G.P.C. we feel that the pictures and paintings which S.G.P.C. might approve, would be treated as true likesses of the Gurus and ignorant, superstitious people would readily take to their worship! Without taboo, taboos, and idol-worship. Picture-worship is acutely reprehensible. This must be discredited and condemned unsparingly and emphatically.

Kapur Honorably Acquitted

The Punjab Government has failed to substantiate any of the charges preferred against Mr. R.P. Kapur, late Home Secretary to the Punjab Government. For ten long months, the gentleman suffered unfeathomable mental anguish and humiliation on account of his suspicion. How recklessly and senselessly he was dealt with by those concerned is obvious from the verdict of acquittal. How great is the indebate to public servants! How could public servants work in peace? The Government of India must take steps to rectify things in the Punjab. It was not for nothing that the Atkins complained of injustice to Sikhs in services in the Punjab. Government of India and the Congress High Command must scrutinize the records of the Kapur case and see if those who were guilty of malinating Mr. Kapur are at all fit to hold any responsible public office. And how will Mr. Kapur be recompensed for the protracted mental agony to which he has been unfairly and unjustly subjected. We whole-heartedly felicitate Mr. Kapur on his honorable acquittal.

PURAN BHAGAT

(By Shri M. L. Pearce)

In the land of the five rivers who is not familiar with the name of Puran Bhagat. There is no form of song in which he is not sung. The eminent scholars—playwrights praise his purity of character. The street minstrels extol his virtue. The ashre-garbed mendicants respectfully recite his excellence of devotion. The cinema present the pictures of his supreme righteousness vested in the flame of bloodcurdling ordeals. The poets—story writers hold him as the marvelous symbol of self control. It is no exaggeration to say that Puran Bhagat has become a household name for his countrymen.

The word Puran means complete. It may also mean the fulfillment of desires. When his parents gave this name to him they might have had the idea of the fulfillment of their aspiration for a goodly son. Yes, in point of physical beauty, nobleness of heart, sharp intellect, Puran was unique and fully deserved this name. The word Bhagat implies a devotee. Well, he earned this "bhagatship" by dint of suffering trials and tribulation so as to be a perfect example of continence singularly triumphing over the most alluring temptations to the gratification of animal passions.

Our hero's victory over self-indulgence gains an extra prominence from the fact that being the only son of his princely father he was surrounded by all kinds of luxuries which mortal governors had in plenty. But Puran kicked them away by his preference to a simple and pure life.

The chronicles say that just after his birth in the house of Raja Salwan, the ruler of Sankot of long ago, the baby was put in an underground cellar because the astrologers had told his father not to see his son face until he was twelve years old, otherwise disastrous calamity would follow.

Accordingly Puran passed his early life in that very subterranean palace where everything for his princely upbringing was provided. There was no lack of servants both male and female. Teachers and tutors to train him in the art of fighting, spirituality and collateral pursuits were present there. Puran proved a veritable prodigy in the acquisition of knowledge, especially in metaphysics and Vedic lore. At an early age he was the master of logic and ethics and what is significant in this respect was that he passed the principles of morality into his very life.

When the twelve years were over this prince was ushered out into the open which was crowded with the citizens of Sankot—male and female—all eager to see their future sovereign. With folded hands and eyes bent low Puran responded to the vociferous greetings of the people. Everybody who looked his eyes upon his lovely features gaped with wonder to see his superb grace, excellent deportment, and divinely attenuated face. The event was celebrated with unprecedented rejoicings and public feasts and giving of charities.

Raja Salwan was transported to the highest abode of bliss with

such a noble prince by his side. Tall, stalwart, gay, chequered, radiant-complexioned, and of graceful disposition Puran became the idol of his father's heart. It was a sheer delight for him to see his son unfolding himself into virtues of high value.

One day the Raja asked Puran to visit the harem and offer his respects to the mother-queen. He specified Rani Lata, his latest wed spouse of excellent beauty and charm. Puran was fourteen and she was about twenty seven

Raja, according to his wont came there, he was bewildered to see the sight.

The Raja bent over her inquiring what the maid was, but she behaved in a mostullen manner. He was all the more importunate. Then she opened her lips and made the filthiest charge against Puran. The Raja was aghast. Soon he sent for his son. He desired to have behaved as the Rani commanded. But Salwan who inordinately doted upon his young wife held Puran

was taken out of the well by Guru Gorakh Nath and his disciples who happened to visit that side. The victim tells his tale borne out by the eloquent testimony of his mutilated body. The listeners' eyes fill with tears.

Gorakh Nath proved to be an efficient seer/ in that he restored hands and feet to Puran in a second. All the disciples wondered at this miracle. The Guru asked him to go back to his parents, but he would better be a yogi than a prince. At his earnest request Puran was initiated into yogism. He was fit for this way of life on the score of his mastery over animal passions.

Puran advanced into the lair of his Guru from day to day by dint of his strong spirit of devotion and performance of tapasya. Now he was faced with another ordeal. He was sent to collect snails at a place where a Raja has a very beautiful daughter named Gundran. She would not marry because a match equal to her in beauty was not available. But Puran was the fitted answer. At the very sight of him she fell love with him. But Puran would not respond. Under pretext of offering a feast to Guru Gorakh Nath she approached him. Well pleased the Guru granted her the choice of a boon. She begged for Puran. He went with her. But on her return with the result that the disconsolate princess committed a suicide. This occurrence provoked Gorakh Nath's wrath against Puran. But soon he realized that Puran was Puran—a perfect symbol of confidence.

Twelve years were gone since Puran had been away from his native place. Under the Guru's order he returned to Sankot. He stayed in a garden. People suffering from hump, leprosy and a variety of other diseases flock to him and were cured. Aduha too had her vision restored. Raja Salwan met him along with Lata. The king made a clean breast of the matter relating to Puran's inclination towards her. Her husband was worried but Puran protected the intended victim by saying, "God will not be foolish like that". The meeting of Puran with his kinsfolk was a scene of human emotions wrung up to their highest pitch.

Puran is a perfect yogi. He would not enter a householder's life. God is now his friend, father and mother and he preaches the love of God in his relatives and then departs. This is his brief story.

This story has the unique features of romance and tragedy. It stages the play of human emotions against the background of asceticism. It vindicates the triumph of purity over licentiousness. It is a challenge to devoted love for God to the unfeigned earthly attractions. It amplifies the defeat of Maya and victory of Truth, Righteousness and Goodness—that give us the concept of God.

(Courtesy—Adyar)

Shri Guru Teg Bahadur

(By Shri Lakshmi Narayan Sahu.)

Secretary of India Society, Cuttack.

Come, let us sit at the feet of Sri Guru Teg Bahadur
And learn from him the wonderful example of supreme sacrifice
O, a man of God, for thirty years he spent in meditation living
in asceticism.

Teg Bahadur, the good man, the mighty man, the deeply
religious man
In the darkest hour of need who else could be approached
When Hindu Kings and Rulers in his road fully wanted to make an end
of Hinduism.

Lo, the storm is approaching. Teg Bahadur is to be excreted
And then the laughty and mighty Aurangzeb will fall like an
autumn leaf.

Here come the Brahmins of Kanyakubja, Banaras and Kashmira
They seek refuge at the hands of Teg
Teg sends them back saying, Tell Aurang, first convert Teg, then
we will all follow him.

Teg is called. He comes to Delhi. Among pots bins in jail
It was a cage with projecting wires. He could not sit or sleep
in it.

Robbers Islam, or I shall enclose you in the raw hide of the cow
And serving it up you will be the sun.

Oh, Teg is a pony, and he was one with God, he said,
Death is over, I will do no harm.

Your sharper sword will fall to know me, try if you like,
The fatal moment came. Teg is to be excreted.

The jailor, a good Muslim, says, Akmam, Teg is excreted,
To the chief of whom the body was presented to the followers.

The crowd in Pratapgarh and the road to Amritsar
Guru Gobind, the boy, & the mother ideally watched the scene.

Then came the Khanda with their soldiers Kaur
The most soldiers made the end of the small empire of Aurangzeb

Which now goes in jail,
And Ranjit reigns from Rhyber to Sialkot and from Gaiti to
Ludhiana and Dera Ghazi Khan.

Thus we payed the way to a grand victory against supreme
Teg was a man of God and chose the path of virtue and
non-violence.

And in his bad temper, last his all will wear,
Thus come one to come vice and virtue sit side by side
And cover and cover, virtue who is the end

to the very prime of her youthful development.

The Raja was above fifty and
Lata was quite young and it was an unusual union. Now as
soon as her eyes fell upon Puran
she fell for him. Her's was a
frenzy of furious passion. Throwing
all regards of her relationship
overboard she began to make
senseless advances towards the
youth. Puran was bemused and
bent down his head with shame.
But the other was growing wantonly
more aggressive so much so that
he had to have his garment
released from her grasp with force.

Thus angry Lata and the
guilty after a love was turned
into vengeance. With the artfulness
of her sex she assumed a
figure of ugly disfigurement and
lay herself on the floor in darkness
grunting and sobbing pitifully.
In the evening as the

sunrise. What could the poor
Puran do?

He tried to defend himself.
His mother Achha pleaded his
case. The minister searched for
the youths purity of character.
The diligent search in favour of
the prince. But the Raja was
adamant. Such was the spell that
Lata had cast upon him.

What followed is an instance
of savage unfeignedness. Puran was
committed to the charge of two
executioners. Under royal
orders they cut off the hands and
feet of the victim and threw the
remnant of his body into a well
for every to judge. Achha the
mother of this deflowered youth
became blind with weeping in
her son's agony. Salwan was
a blind-headed man. Lata
gloated over the triumph of her
machination.

As the chroniclers say Puran

Will Punjabi Suba be a Sikh State?

Will Punjabi Suba be a Sikh State, is the question that ruffles Sikhs mind in the South, as well as in north, as a vigorous propaganda is carried against it, by Maha Punjab Sabha. In the recent Maha Punjab Conference, held at Amritsar, Mr. Prem Nath Dogra, Jan Singh President, warned the Govt of India, not to surrender to Akali demand of Punjabi Suba. He characterised it as a communal demand. However, he has conceded that the grievances of Sikhs are genuine and must be removed. He also characterised it as a "further division of Punjab". But at the same time he said, "No division of Punjab on linguistic basis is physically or logically possible." Similarly Maha Punjab Conference in its resolution declared that the Punjabi Suba demand was only a "smoke screen" for creation of a Sikh State.

Communal Demand

Therefore let us see, whether the allegations levelled against Punjabi Suba are true. They say, "It is a communal demand." Can a demand be called a communal one, because Akali Dal has pressed for it? If that is so, then we will have to call it a communist demand, because Panjab Communist Party also demanded a Panjabi Suba. Then it will be a communist plus communist demand. If the logic is further stretched then we will have to call it a bourgeois state demand, because All India Linguistic States Conference has supported it. Not only that, S. A. J. Singh, a Congress M.P., has supported this demand on S.R.C. debate in Lok Sabha. So it will be ridiculous, if I call it a Akali-Congress 50% communal and bourgeois demand. Demand does become communal or otherwise, because of its supporters. A communalist, therefore, has support for a movement for independence cannot be claimed as a communal one. We have to examine the basis on which such a demand is based. If this demand is based on linguistic basis, then we will have to call it a linguistic state demand, whosoever may be its supporter.

Let us, therefore, examine the basis on which this demand stands. All over the country, people, including Congressmen, demanded a linguistic reorganisation of the country and supported the demand for linguistic states. Not only that but also the S.R.C. has proposed 11 states based on linguistic basis. If Maharashtraans are entitled to demand Samyukt Maharashtra and Andhras to demand Andhra then Panjabis are also entitled to demand a Panjabi Suba. Sardar Mukam Singh M.P. while submitting, the case demands Panjabi language State as we demanded Samyukt Maharashtra on language basis.

By Mr. K. G. Jodh, General Secretary, All India Linguistic States Conference, (Amritsar).

If that is the basis of this demand, then we cannot continue it as a communal one only because Akali Dal has vigorously pressed for it.

Zones in Punjab

At present there are four states in the north (i) Haryana (ii) Punjab (iii) Pepsu and (iv) Delhi, and all these states and their people have placed their cases before S.R.C. demanding separate Hinsa State. Haryana Front, Panjabi Suba and the Sardar Govt submitted cases of a trilingual state of Maha Punjab. Having the last case, all the cases are based on language basis.

It is now an accepted fact, that the Punjab Govt and Punjab Assembly accepted that there are two distinct language areas and they were approved by Late Sardar Patel and Pt. Jawaharlal Nehru, though S.R.C. has conveniently ignored this fact.

Punjabi Zone & Panjab consists of Amritsar, Jullundur, Hoshiarpur, Gurdaspur, Lahore, Ludhiana, and Hindi Zone consists of Rohtak, Gurgaon, Karnal, Kangra, the rest are bilingual Trichilli, Sialkot, etc.

Similarly, in Pepsu there are distinct Punjabi and Hindi-speaking tracts and if Panjab Zone in Punjab and Pepsu are united, they form a compact and homogeneous areas with 95 lacs consisting of 65 lacs of Sikhs and 45 lacs Hindus. Similarly Hindi speaking areas in Panjab and Pepsu are also contiguous tracts. If Panjab and Pepsu are reorganised on linguistic basis, a homogeneous Panjabi Suba will be carried out.

Out of the 12,00,000 total population of Panjab 50 lacs people want a separate Hinsa state comprising of the present Delhi State, part of U.P. and Hinda zone of Panjab and Pepsu. Besides 40 lacs of hilly tract people of Kangra and other areas want to be joined with Hinsa Pradesh. So the remaining 36 lacs people want Maha Panjab and are opposed to Panjabi Suba. That being the State of all the Sikhs the demand for Panjabi Suba can be nothing more than a demand for a linguistic State of Punjabi-speaking people. In Pepsu even Hindus are not opposed to the formation of Panjabi Suba with the division of Pepsu Assembly. So Mr. Dogra's statement that a division of Panjab, because basis is physically or logically possible, has no force and remains as mere of talk.

There are already linguistic zones existing in Panjab and they can remain so and they can be entered by joining the other component parts in Pepsu.

Sikh State

Now let us discuss a more serious allegation that the demand is a "smoke screen" for a

creation of a Sikh State. Today Sikhs are in overwhelming majority in Pepsu and Sardar Patel had described Pepsu as a Homeland of Sikhs, but that is not so with Panjab. Out of the total of 120 lacs population Sikhs are 50 lacs. By joining the contiguous Panjabi areas of Pepsu with those of Panjab, including bilingual areas it will form 48 to 50% of the total population. That means they will be reduced to a minority or to equality with Hindus. If they remain either a sizable minority or are numerically equal with Hindus, then they form a Sikh State! That is in essence the allegation of Maha Panjabwala and that is dangerous to the unity of the country and to the safety of the nation! That means in other words if Sikhs become equal with Hindus, they are traitors to the country but if they are reduced to 30% minority forming a trilingual state of Maha Panjab, then they become patriots!

It is queer logic which no sane person will accept. A community becomes a patriotic or traitorous by becoming a majority or a minority. If majority and minority are to be regarded, as tests of the fidelity to the state, it will simply mean that if you remain under my thumb you are a patriot and if you become my equal, then you are traitors. And you will agree with me that it will be absurd to say so.

Then comes another argument that Sikhs will drive Hindus beyond the Tengri, if Panjabi Suba is formed! Who will drive? Today in every Sikh home you will find a Hindu lady playing the role of either a mother or of a wife and vice versa in Hindu family. Then who shall drive whom? In that case a special divorce Law will have to be enacted and it will be difficult even for Dr. Radhakar to draft such a law.

Then to call Sikhs unpatriotic because they refuse to become a minority is to refuse to accept the role played by Sikhs in the independence movement, and to forget Jallianwala Bagh, Lahore conspiracy, Meerut case and Gadar Party and thousands of patriotic acts and incidents.

Separate State

Then let us consider whether they want a separate Sikh State based on Pakistan mentality. A Sikh State as stated by Maha Punjab Conference must satisfy these to criteria—

- (1) That the demand should be based on religious antagonism to Hindutva.
- (2) That they should demand a sovereign state with separate jurisdiction and extra-territorial independence in foreign affairs and a separate Army, etc. If that

is the idea behind such a demand then it must be opposed as it is high treason against Bharat but it is not so. On the other hand, replying to such allegations, Sardar Mukam Singh said in Lok Sabha on S.R.C. debate, "We yield to none in dedication, that we are as patriotic and as loyal and as faithful as anybody else can claim. We demand Panjabi Suba as Andhra demand Vidarbha Andhra or Maharashtra demands Maharashtra."

They want to be loyal subjects of India and want Panjabi Suba within the frame work of Indian Union. All allegations in this regard are baseless and mischievous. It must be borne in mind that Sikhs are part of Hindutva, and All Hindu Laws enacted by the Parliament or by its predecessor assembly are applicable to Sikhs. There may be rivalry between Arya Samaj and Sikh Panth, but they cannot be said to antagonistic to each other as Muslim religious is towards Hindutva. On the other hand, during the last few centuries before Maratha rule, Sikhs were regarded as defenders of Hindu faith and Sikhs called themselves Khalsa servants of the faith.

Defence of India

Before I conclude, let us see if there is any force in argument in the plan of the S.R. Commission, "That it is an important border state should be a well administered, a healthy and resolute unit and normally it should be safer to have relatively a larger state, rather than a small unit." This seems a major consideration in rejecting the demand of Panjabi Suba by the Commission.

This Commission has admitted in para 115 of its report that the primary responsibility for the

(Contd. on page 7)

NATURALLY GIFT TO SIKH GENTLEMEN

SIMCO HAIR FIXER

SIMCO CHEMICALS LTD., PUNJAB, INDIA

ARE WE NOT HEADING...

The problem before us is essentially one of finding out whether we can create a classless society through our leaders acquiring more power by yielding to acquisitive instincts or through diffusion of power to the people.

What are the targets of our second five year plan? Rise of one ounce per day per capita of food consumption and the hope that we will create 10 million new jobs and increase of 25% in national income. We have got to make into consideration that in five years our population will increase and we will need 10 million additional jobs. Again as it is, there is a gap of Rupees eight hundred crores in our requirements of the foreign exchange. Foreign exchange requirements of the private sector are not taken into account and have to be added to it. All this added up presents a very poor picture before our eyes. Again the approach of Government is nationalistic and recent budgetary proposals have disheartened and discouraged us. There is a feeling of insecurity in the air.

We are all confused and alarmed at the regimentation introduced by enactment of various laws and accelerated pace of encroachment in the sphere of industry and trade where people by their own initiative and efforts have shown results surpassing the expectations of our planners in the last plan. Expansion of State-owned industries and State-trading will mean that in next 10 years State capitalism will dominate.

Concentration of economic power will be added to the political power and a greater concentration of power will take place. It will be an acquisition of power by our leaders who will eliminate it according to their wishes which may benefit or harm the society. Again in 10 years our present leaders whom we trust to do the right thing may not be there, as we will lose quite a number of them and new ones will step in.

We also know that in election feelings of the people are aroused by emotional appeals and then they lose their sense of intelligent reasoning. We saw in recent disturbances in Bombay, how politicians to achieve their own purpose aroused emotions which resulted in destruction of life and property. People aroused were not villagers but citizens of Bombay and they lost their sense of intelligent reasoning.

How could we be always sure that we will elect the right type of leaders to run our state when we know it is going to be the result of emotional appeals and not intelligent reasoning?

Study of human nature in politics has shown that after elections politicians may cease even to desire to reason with their constituents and to regard them as purely irrational creatures of feeling and opinion and themselves as the purely rational

The following speech was delivered by Dr. Ramanbhai B. Amin at the Annual Session of the Federation of Indian Chambers of Commerce and Industry held in New Delhi on 5th March, 1956.

"Over-govern". It is at this point that a resolute and able leader may become most dangerous.

With the terrific concentration of economic and political power in the hands of such a leader just imagine what type of dominating totalitarian state we could have. In recent history three such leaders i.e. Hitler, Stalin and Peron of Argentina created totalitarian states.

In a totalitarian state there will be precious little space and variety as state is a main employer and state the main property-owner. How many opportunities of liberty and initiative will remain with us? We could seldom be unconscious of that sense of unfreedom which comes from the knowledge that if you fall out with your master, there is no alternative master and there is no alternative way of doing what you want to do.

coal production and reduction of efficiency all round, hence now the people of U.K. have reversed their policy and are relying more and more on companies.

Why do our planners then expand the state capitalism? Do they really believe that it will not create concentration of economic power along with political power in the hands of a few? To emphasize this point I will read here a few lines from the editorial of 'Times of India', published on 26th February, on Parliamentary Democracy:

"New laws are passed giving government a wide measure of control in economic, social and cultural fields and effecting even large sections of the people in their daily life. And yet these laws are increasingly drafted in such a way as to leave vital rule-making powers to the executive. Indeed, the more far-reaching

communist state. It has happened before in Czechoslovakia.

Recently in an address to the seminar of parliamentary democracy Prime Minister rightly pointed out that

"No political democracy can be stable to-day unless it strives to be an economic democracy at the same time. He also pointed out the dangers of the present policy of government to achieve results. He said it implies enormous increase in centralized control, a dangerous growth of both parliament and people."

I am glad to concur with our views on the point. It is responsibility to search and find a solution to achieve economic democracy without expansion of State capitalism.

A decentralised economy with decentralised industrial sector offers scope for the rapid development of a way of life more congenial to what most of us desire in our hearts.

It is also the best safeguard of personal liberty, compared with any other system. It greatly widens the field for the exercise of personal choice, and variety of life which emerges from this extended field of personal choice.

...TO TOTALITARIANISM ?

In such a state what happens to us as consumers, to our choices and preferences, very little attention is paid to it. There is a temptation to disregard the correct valuation of our wishes. Even if we do not like the service or articles produced by the state enterprise, we are forced to buy them. We cannot directly influence it to improve or change. We cannot make it react to our wishes. Controls are the order of the day. Obedience and submission is our

We are all aware from personal experience of food, cloth and other commodity controls, of the harassment, time-consuming waiting, very little choice, and other difficulties caused by it. Would we rather not prefer competitive markets where we can choose what we like?

Labour government in U.K. tried the experiment of state control of industries and mining, what did they achieve? Less

the laws in their impact, the less effective the control parliament exercises in their making and implementation.

The biggest danger in the rapid growth of government business and bureaucratic controls lies in the new possibilities of abuse of power by officials".

Here we should not forget the open declaration of Russian leaders to bring communism to the non-communist world by using every means possible short of war. It is an open, unequivocal declaration of interference which violate the principles of non-interference enshrined in the *panchashila*.

What will happen to our young democracy, if some economists disguised under Congress label get into the government? The whole state because of too much concentration of power in a few hands could be converted in a totalitarian

public limited companies particularly now when the new Companies Act is coming into force, if given proper encouragement, will attain the objectives consistent with the ideals. Any citizen with a surplus to invest can become a shareholder. In the competitive market economy the company policy has to be so directed as to meet the wishes of the people in their capacity as consumers. If they like services or articles produced by a company will show preference in buying it and make it flourish. If they dislike the services and articles produced they will cease to avail of services and articles produced and that company will go out of business. These consumers again are the employees of the industry. In fact the public limited companies are owned by the people, they employ the people and produce goods according to the wishes of the people. They are people's own enterprise.

In the development of our heavy industries where the capital requirement is very high, the state may take the initiative and start such projects, but it must be done through the agency of public limited company and all the rules and regulations applicable to companies owned by the people must be applied to the companies also. The shares of this state owned, public limited company must be sold within a reasonable time to the people. If necessary, special campaigns similar to those for the sale of National Savings Certificates be started to induce the people to invest in those companies. Once the people have

(Contd. on page 10)

THE Spokesman Weekly Announces the publication of Special BAISAKHI NUMBER

in the second week of April, 1956

The Special issues of the "Spokesman" published in the past have always won laurels in the field of journalism in all respects: literature, get-up and circulation and can very well guarantee the grandeur of the forthcoming Number.

Advertisers are requested to book their advertisement space in time to avoid disappointment.

Esteemed Writers are welcome to send their valued contributions.

Manager
The Spokesman Weekly

News from Here and There

Guru Nanak College in Mandi Dabwali

Maharaja Patiala to lay the foundation

Guru Nanak Society, Mandi Dabwali District Misst, which has been recently formed under the presidentship of Sardar Guru Singh M.A., Member Council of States is shortly starting Guru Nanak College, Mandi Dabwali from this year.

The foundation stone laying ceremony will be performed by His Highness Maharaja Yudh-Singh Singh, Rajpramukh of Patiala at 4.30 P.M. on Friday the 16th Mar. There will be a grand Kavi Darbar the same night.

Sikh Youngmen's Association, Lucknow Protest

The following resolution was passed by the Sikh Youngmen's Association Lucknow:

This special meeting of the Sikh Youngmen's Association (Bawali Nagar) Lucknow, takes a serious view of the mischievous and insulting insinuations regarding Sri Guru Gobind Singh Ji Maharaj by describing him as a "Fake Columbus" in "Sunday Magazine Section of "Hindoo American Times", dated the 26th February under the caption "Royal the States" by INRAF.

The Sikh Community, may, every right thinking citizen is very much perturbed over this.

The Association requests the Govt. of India that immediate action be taken against the paper.

Activities.

A select gathering of Bombay Sikhs witnessed the Sixth Annual Sikhs' Sarup Singh Declamation Contest held in Guru Nanak High School, Bomdye. Sardar Jitinder Singh presided over the function.

Sikh National Anthem sung by a batch of students marked the inaugural item of the function. Subjects for the contest were "Importance of Sikhs and forms to Sikhism", "Sardar Jitinder Singh", "Guru Arjan Dev Ji and other worthies".

Nearly one hundred students

Aldous Huxley on Rival
An esteemed correspondent has sent the following extract from Aldous Huxley, which may possibly be of some interest to some of our readers:

"Religion, it seems to me, can survive only as a curiously accepted system of make-believe. People will accept certain theological statements about life and the world, will agree to perform certain rites and to follow certain rules of conduct, not because they imagine the statements to be true or the rules and rites to be divinely dictated, but simply because they have discovered experimentally that to live in a certain ritual rhythm under certain ethical restraints and as if certain theological doctrines were true is to live nobly, with style. Every art has its conventions which every artist must accept. The greatest, the most important of the arts is living."

boys and girls took part in the semi-final and final competition, where twenty-two of them won prizes for outstanding orators.

Speaking on the occasion Bhai Harbans Lal, ex-president, All-India Sikh Students' Federation, pointed out that the function and numerous other activities of A.I.S.S.F. all over the country, aimed at providing an opportunity and encouragement to Sikh youngsters to study the

teachings of our great Gurus and glorious Sikh traditions to prepare themselves for leading a life of good Sikhs.

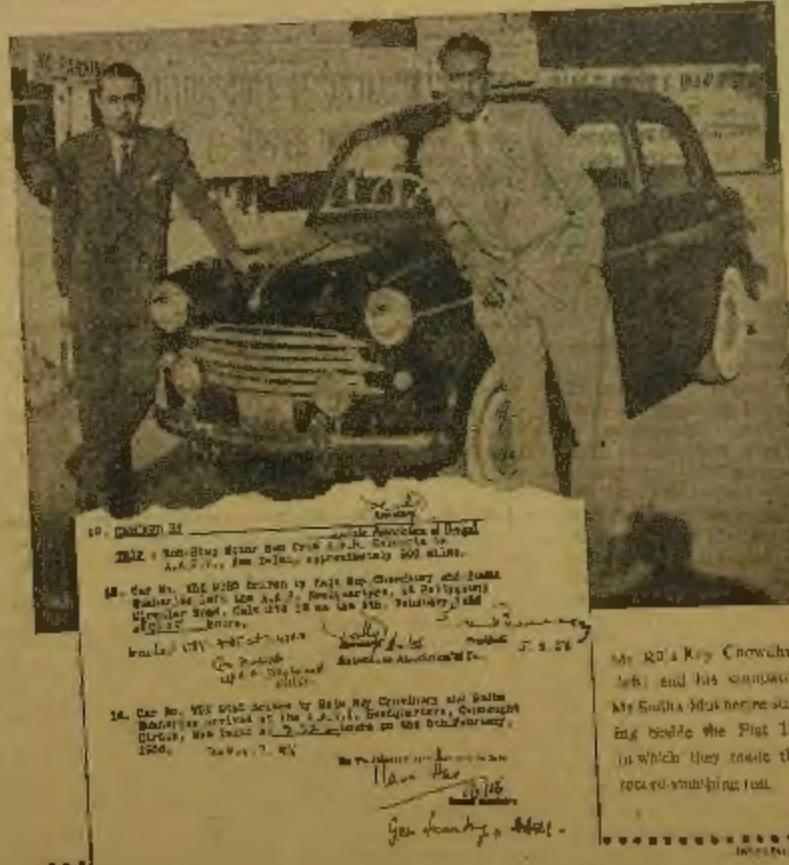
Sardar Darshan Singh Devaw, Controller (Food) congratulated S.S.F. for the splendid work of national uplift they were organizing.

Sardar Tarinder Singh in his presidential address thanked Sikh Students' Federation for giving him an opportunity to witness such a spring function. He considered S.S.F. as representatives of missionaries. Workers of the Federation deserved Nation's heartfelt congratulation for their selfless devotion. In his 10 minute presidential address he drew attention of Bombay Sikhs

towards many problems of cultural and social uplift of Sikhs. Sardar Tarinder Singh, Daugher of Sardar Gurmukh Singh, Nehai Singh, distinguished prize awards for the winners of the contest.

Principal Lakshman Singh appreciated the activities of S.S.F. in Bombay and wished the distinguished guests in his presence. Sardar Sohan Singh, S.S.F. President, rounded up the three hour function of the day and thanked the invited authorities, guests and students for their co-operation. He pointed out the progress made by Guru Nanak High School which he said was well-moderated by other Sikh institutions.

FIAT 1100 BREAKS all previous records
COVERS 895 MILES IN 20 HOURS 7 MINUTES



1. On 20th March 1931, Mr. Raja Ray Chowdhury and his companion Mr. Sardar Jitinder Singh, started from Calcutta at 10.30 A.M. and reached Dacca at 10.30 P.M. The distance covered was approximately 895 miles.

2. On 21st March 1931, Mr. Raja Ray Chowdhury and Sardar Jitinder Singh started from Dacca at 10.30 A.M. and reached Calcutta at 10.30 P.M. The distance covered was approximately 895 miles.

3. On 22nd March 1931, Mr. Raja Ray Chowdhury and Sardar Jitinder Singh started from Calcutta at 10.30 A.M. and reached Dacca at 10.30 P.M. The distance covered was approximately 895 miles.

4. On 23rd March 1931, Mr. Raja Ray Chowdhury and Sardar Jitinder Singh started from Dacca at 10.30 A.M. and reached Calcutta at 10.30 P.M. The distance covered was approximately 895 miles.

By the 23rd March 1931, Mr. Raja Ray Chowdhury and his companion Mr. Sardar Jitinder Singh had covered a distance of 2,790 miles.

On 24th March 1931, Mr. Raja Ray Chowdhury and his companion Mr. Sardar Jitinder Singh started from Calcutta at 10.30 A.M. and reached Dacca at 10.30 P.M. The distance covered was approximately 895 miles.

On 25th March 1931, Mr. Raja Ray Chowdhury and his companion Mr. Sardar Jitinder Singh started from Dacca at 10.30 A.M. and reached Calcutta at 10.30 P.M. The distance covered was approximately 895 miles.

On 26th March 1931, Mr. Raja Ray Chowdhury and his companion Mr. Sardar Jitinder Singh started from Calcutta at 10.30 A.M. and reached Dacca at 10.30 P.M. The distance covered was approximately 895 miles.

On 27th March 1931, Mr. Raja Ray Chowdhury and his companion Mr. Sardar Jitinder Singh started from Dacca at 10.30 A.M. and reached Calcutta at 10.30 P.M. The distance covered was approximately 895 miles.

Mr. Raja Ray Chowdhury (left) and his companion Mr. Sardar Jitinder Singh (right) standing beside the Fiat 1100 in which they made their record-breaking tour.

LETTERS TO THE EDITOR

Disparity in Pepsu Forces Pensions

Sir.—The PEPSSU Forces participated in WORLD WAR II (1939-45) and JAMMU Operation 1947-48 and were Honourable and Ansari of Indian Army in recognition of their exceptionally distinguished and gallant services to the Govt. The PEPSSU Govt. gave special Indian Army rates of pension in respect of PEPSSU Forces vide Special Army Order No. 45 of 1948. Subsequently on their merger with the Indian Army on 15.4.1950, the Govt. of India also allowed full Indian Army (including all allowances) to them.

Government of India rejected the Anharia family and other pension of Indian Army from June, 1953, vide Special Army Instructions 1953-1, 765 as modification of India Ministry of Defense Order No. P. 34/DR/1951-2, CAPPU dated 25th December, 1954 and applied the revised rates of pension from Oct 27, 1947 to the disabled and dead in Jammu and Kashmir Operations and from July 26, 1950 in respect of other pension. This has only been limited to Indian Army and the PEPSSU personnel have been deprived of the revised rates of pension though they fought for

Guru Gobind Singh's Fifty-two Court Scholars

The following is a list of the 52 scholars and poets who worked with the tenth Guru for long years at Anandpur—

1. Dhana Singh 2. Dhana Singh 3. Dharan Singh
4. Dhana Singh 5. Nand Singh 6. Madan Singh 7. Mala Singh
8. Roshan Singh 9. Sohna Singh 10. Anup Lal
11. Asl Lal 12. Ode Lal 13. Lohar Das 14. Gurdas
15. Nihal Das 16. Man Das 17. Khan Chand 18. Nihal Chand
19. Bichi Chand 20. Nand Lal 21. Pindri Lal
22. Irni Lal 23. Alami Shah 24. Humayun Ali 25. Jumal
26. Sohna Dev 27. Sukhdev 28. Gurdas 29. Sano Pat
30. Shira 31. Chandan 32. Chana 33. Ram 34. Rawal
35. Allu 36. Kalla 37. Malla 38. Billa 39. Bish
40. Bellab 41. Bularul 42. Mardan 43. Mardan Gor
44. Mangal 45. Lakh 46. He 47. Tebhon 48. Nana
49. Kurnia 50. Gopal 51. Hira Ram 52. Gani

the motherland as part and parcel of the Indian Army in World War II and J and K Operations.

Government of India gave the liability of pension to PEPSSU Forces vide circular executed between the President of India and Rajpramukh Pepsu. Had not the Govt. merged the PEPSSU Forces with Indian Army, even the revised rates of pensions would have been allowed to the pensioners of PEPSSU Forces on actions of Pepsu Special Army Order No. 45 of 1948.

The composite unit of PEPSSU Forces, there was a appeal to the Government kindly to go into the matter and apply the said pension rates to them keeping in view their loyal services in the World War II and Jammu and Kashmir Operations and remove the discontent of the ex-servicemen of PEPSSU Forces.

Ganga Singh Secretary,
Ex-Servicemen Association
Pepsu, Hoshiarpur.

Sikhs in the Freedom Movement

Sir.—It has been most unfortunate for the Sikhs that their History has always been misunderstood despite the fact that they have always been in the forefront for making sacrifices for the sacred cause of their country. Keeping in view the huge sacrifices made by the Sikhs during the struggle for independence, the Sikh History Research Department, Khalsa College, Amritsar has undertaken to collect the material pertaining to the contribution of the Sikhs in the Freedom Movement. A Research Assistant has specially been appointed for this purpose.

This huge task cannot be completed without the help and co-operation of Sikhs. The persons who worked against the British regime are requested to help Khalsa College in this great national work by sending their addresses to the undersigned.

KIRPAL SINGH
Sikh History Research Deptt.
Khalsa College, Amritsar.

Khalaji Returns Home

LUCKNOW: Bhai Amar Singh Ji Khalaji, Editor Sardar, Lucknow reached back India by S.S. Kanspa on 25th February 1959. Visited mostly Kashmir and Admn and delivered lectures on Gurmat Panchar in English, Hindustani and Panjabi.

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Story of Kama Gata Mara

(Contd. from page 12)

in Council on 7th January, 1914, dealt with the case already declared invalid in the court of Justice Hunter, but they trusted in the judgement of the court and believed that there would be no difficulty about getting admission into the country, or hoped to win their cause legally as their brethren had done before.

After trying many Chinese Companies a ship called the *Kamagata Mara* was chartered for six months from a Japanese Company for 11,000 dollars per month, and was renamed the *Guru Nanak Jatka*. The hire was to be paid in instalments, the last one being due after two months from commencement of the charter. It was clearly stated in the charter that the ship would be taken to Canada. Baba Gurdir Singh issued tickets to a large number of the intending immigrants but many of them were not able to pay their fares. It is evident from the fact that fares for nearly 24,000 dollars exacted by various passengers on this account were found afterwards in the ship. Majority of them were poor men who had saved but little and many had sacrificed all they had in the way of savings to pay the expenditure incurred by this voyage. There is also evident to prove that many gave up regular service and appointments in which they were receiving good pay in Hong Kong, Shanghai, and elsewhere to embark on this disastrous voyage.

The ship was to start on 27th March but on 25th March, Baba Gurdir Singh was arrested by the Hong Kong Police, and most of the intending passengers were scared away. Only 165 out of 100 or more were ready to start. When after a great deal of trouble the cost was withdrawn, the Governor refused to sign the clearance certificate. The Baba Sahib strongly protested to the Governor against this illegal detention and represented that he was being put to a great loss. The acting Governor who turned out to be an old friend of Baba Gurdir Singh, admitted in an interview that he had detained the ship because he was expecting a reply from the Ottawa Government and the Indian authorities in London, whom he had wired six days before for instructions. After waiting uselessly for a reply, the Governor allowed the ship to start on the 4th of April. He also promised to move the Governments of Canada and India to help the Baba Sahib.

The ship proceeded to Shanghai where it took in 111 new passengers, and then to Moji and Yokohama where 200 passengers were taken on board, until there were 370 men in all, of whom only 25 were Mohammedans and the rest Sikhs. At Moji, it was discovered that the ship doctor Raghunath, a renegade from Sikhism, was an informer and was trying to create parties among the passengers. The doctor for service in the ship had

been accepted on his promising that he would give up smoking and become a Sikh in earnest. But now that he was found out to be a secret agent, he was asked to go. The Baba Sahib was however, persuaded to let go the man and to employ him. This leniency cost the Sikhs a great deal afterwards.

On 21st May the *Kamagata Mara* anchored in Victoria, where the authorities of the port demanded the clearance certificate from Yokohama. On the ship-captain's saying that the paper was missing, the authorities at once wired to the Ottawa Government for an order to send back the ship. The situation was, however, saved by Baba Gurdir Singh's secretary who went to the captain's cabin and found out the paper hidden there. Two days later the ship reached Vancouver.

Here the trouble began. The Immigration authorities held up the ship at some distance from the coast and placed it under a strong guard in launch boats. Dr. Raghunath with his family was, of course, admitted and so was the Japanese Captain of the ship, who, according to the Charter, was under orders of the charterer, but became a ready tool in the hands of the coast officers. Other passengers, in spite of their repeated protests, were not allowed to land. If the coastal authorities had been minded to proceed strictly according to law, they should have allowed Baba Gurdir Singh and his personal staff to disembark as non-immigrants, for he was a merchant come with his ship to touch the coast temporarily. Then they should have put the remaining passengers in the Immigration shed and held a regular enquiry into each individual case. The ship should have been released. But nothing of the sort was done.

The attitude of the Immigration officers of Canada they be gathered from the following recorded words of one of them: "The Hindus on board the ship came to this country deliberately intending to force their presence upon a people who do not wish them." From 1st June onwards they began to take one passenger after another to the coast and leisurely examine each case before a Board of Inquiry, simply to cause delay. The author he was informed by the Captain that Baba Gurdir Singh had to pay the last instalment of his hire by the 1st June, failing which he would lose his ship and incur enormous loss. They, therefore, should not allow him to sell his ship and realize money or to see or correspond with his countrymen on the coast, who had formed a committee to help him. Even his legal adviser was not permitted to go on board the ship.

By 2nd June provisions ran dry and the passengers began to starve, but despite of protests from Baba Gurdir Singh the Immigration Department would not help him nor allow him to go to the shore and make his own arrangements. The Baba Sahib

had to wire to the King Emperor in London and to the Governor General of Ottawa before he was allowed relief on that score. He also wired to the Chief Khalsa Diwan at Amritsar to move the Indian Government for aid. But beyond acknowledging the receipt of the Diwan's representation, the Government of India seems to have given no assistance of help. The Baba Sahib in despair had to transfer the ship's charter to Bhai Bhag Singh and Mr. Salim, the representatives of the Shore Committee. But even these ushers of the charter were not allowed to have control of the ship.

About 20th June, at the suggestion of the legal advisers of the Immigration Department Baba Gurdir Singh consented to take a case in the Board of Inquiry which would test the validity of the Order in Council without prejudicing the other cases. But, as confessed by Messrs MacLean and Harper, who were asked by the Hindustani Association to take up the *Kamagata Mara* case, the master had gone quite out of the legal sphere and had become political. The wrote on 24th June: "We feel that the matter has become of such great moment that it has gone beyond the realm of mere legal procedure, and has become largely, if not entirely, a question of national policy of vital importance to not only the Government of this country but also involves conflicting imperial interests. In the face of this, it seems to us, it is a question for diplomacy rather than law, and we do not feel that we could conveniently enter upon a legal fight under these circumstances, notwithstanding that fact that you have offered a very generous retainer." The case was, of course, counted.

Now the Shore Committee, which claimed the ship, requested the Immigration Department to allow the cargo to be loaded and also to provide passage money for the passengers, who were now ready to go back, or to take them off in some other ship. But the Department would not allow any man of the Shore Committee to go to the ship nor send any relief to the passengers who were clamouring for food. When they were sick and starving an attack was made by the police on the night of July 20 to force away the ship, but it would have been death for them to go away in that impoverished & unprovided condition, and they resisted the cruel attempt. The authorities then provided food and, bringing in armed force in a vessel, ordered them to return to the port from which they had come.

They started on 23rd July. A few disembarked in Japan, but after that none of the passengers was allowed to land either in Hong Kong, Shanghai, or any other place on the way. Baba Gurdir Singh had now no authority over the Captain of the ship, but he asked the Captain many

times during the voyage to satisfy himself that there were no arms kept by the passengers. The Baba Sahib had been very suspicious on this point and had always been on the alert against the carrying of arms or undesirable literature. When a protest was made by the immigration agents to discredit the Baba's cause by throwing in seditious literature, but as soon as he found a bundle of such papers he sent them at once to the authorities, protesting against such tactics.

On 27th September the ship, with 311 men on it, arrived at Dudge-Dudge, some 14 miles south of Calcutta. By the Immigration Act of 1914 the Bengal Government in consultation with the Government of the Punjab decided that the returning Punjabis on landing at Dudge-Dudge should be put into a special train and conveyed to their homes in the Punjab. All were searched three times upto the time of their landing, but no arms were found on them. 17 Mohammedan passengers consented to obey the orders and wear into the train, but the others represented that they had got nothing left in the Punjab to call their own and that they should be allowed to seek their fortune in Calcutta. They began to move towards Calcutta in a procession with their Holy Book before them. They were driven a military force which brought them back to railway station. On the way, as it appears from evidence, some of the European police sergeants roughly handled the Sikhs. When they came back to the station a bloody scene ensued in darkness. Twenty of the passengers and 20 on the Government side were killed. Besides these two Indian residents of the gold-dudge also fell, one of whom at least is admitted by the British troops. A considerable killed on the Government side had also received a gun-shot wound from some of the troops. These Sikhs who escaped were arrested. They were brought to the Punjab and interned or thrown into jail. Baba Gurdir Singh had escaped. A large sum of money belonging to Baba Gurdir Singh was left in the place of assistance, and the Baba's companion is that no account of it has been published to date.

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The Story of 'Kama Gata Maru'

Sikhs like other Indians have gone abroad, but they prefer those countries where labour is free and removable life possible. They have gone in very large numbers to the Malaya States, Burma, China (Hong Kong, Shanghai, etc.), Africa (Napob and South Africa mostly) and America. There are several thousands in the Malaya States, doing very great business and owning property worth lakhs. Like their brethren in Sikkim and elsewhere, they contributed very handsomely to the War funds, beside frequently sending pecuniary donations to different Sikh institutions. There are thousands in Burma and China. There were in 1913 about eight thousand Sikhs in America. Their chief centre of business was Vancouver, where they had got their temple with a Khalsa Diwan and very large trade and agricultural business. The Canadian Government, like many other Colonies, was bent upon keeping these 'Bucks' away.

In 1908 it was proposed to induce the Indian labourers to go to British Honduras. The Indians saw through the scheme, which, according to the memorandum prepared in 1913 after the Bradlaugh Hall meeting in Lahore, was designed to effect the wholesale transportation of the Indian settlers to British Honduras... by offering them plausible terms, which were not only to reduce them from free immigrants to the level of indentured coolies, but also to considerably reduce their earnings. A commission appointed by the Government reported against the proposal, and at a large meeting the Indians unanimously resolved not to go to Honduras. The matter was dropped, but the Canadians began to put other difficulties in the way of the Indian immigrants. Sometimes they brought charges of the want of civilization and sometimes of polygamy. There was no great leader with the Sikhs as Maha Singh and Gurdit Singh, and they suffered a great deal. They, however, proved in charts that they were Aryas by blood and were not polygamous. At least those who went there did not have more than one wife. They were not allowed to have their families with them. All up to the Canadians' Unanimity, all appeals to them as British fellow-subjects proved futile. The Indian Government also did not fight for those Sikhs as zealously as it is now doing in defense of the Indians in Africa. The Sikhs were fighting their battle single-handed.

In May 1910 certain ordinances were passed in Canada, which prohibited immigration into the country of persons of every nationality except by a continuous journey on through tickets

from their country of origin, and imposed an all asthia—other than those who were admissible under treaty or other restrictive terms—the necessity of being possessed of 200 dollars before being allowed to land. As there was no through shipping service plying between India and Canada, this ordinance appeared to be directed specially against Indian immigration.

In 1911 the families of Bhai Balwan Singh and Bhai Bhag Singh Granthi of the temple at Vrindavan came to Canada, but the immigration authorities ordered their deportation. The case was taken to court, but before the case came on for hearing, a deputation attended by a Christian missionary went to Ottawa, and as a result of that the families were allowed to land.

The general prohibition, however, continued and there was great agitation over it. All representations to the Canadian Government, having proved fruitless, a deputation composed

of Bhai Balwan Singh, Granthi, Nand Singh, B.A. and Narain Singh left Vancouver on 15th March 1913 to influence opinion in England and India and move the Government of these countries to intercede with the Canadian Government. Leading Indians, like the late Mr. Galbraith, in England supported the deportation, and in India, too, the deportation created a sensation by their revelations of the ill-treatment of Indian settlers in Canada. The meetings were attended by thousands. Never had Indians heard such a tale of woe, such a description given by Bhai Balwan Singh in their own tongue of their helplessness in the British Empire, for which they had shed their life's blood in the past and were still ready to do so. The Amritsar meeting was presided over by Sardar Sunder Singh Majithia and the Lahore meeting, held in the Bradlaugh Hall on 15th August, was presided over by Sardar Baghel Singh (who became Presi-

dent of the Central Khalsa Diwan). The most important resolution passed at the meeting was moved by Sir P. C. Chatterjee, the famous Chief Court Judge, and supported by Sardar Sews Ram Singh, Vaidi, now a Session Judge. Deputations were sent to the Lieutenant Governor and the Viceroy to secure help for getting the restrictive laws of Canada relaxed as regards their operation on Indians.

On 17th October 1913 about 35 Sikhs, who went in a ship to Canada, were arrested by the Immigration Department and orders for their deportation were secured from the Ottawa Government. But the Canadian Sikhs, on behalf of their countrymen, appealed to the court of Chief Justice Hunter, who decided on 24th November, 1913, in their favour, declaring that restrictive notification issued in 1910 was invalid and ultra vires. The news of this decision were published far and wide in Canada, Japan, China and India. Wherever the Sikhs received the *Sikhs* of Vancouver and the *Khalsa Sewak* of Amritsar, they hailed the news with joy. From letters and wires, to received from Canada they felt sure that for six months at least, until the Canadian Parliament forged a new law for them, there would be no restriction on landing in Canada.

Baba Gurdit Singh, a Malaya Merchant who had emigrated from India some 30 years before and was looked up to for his age and experience in the East, came to Hong Kong on 14th January 1914 and began to make arrangements for taking Indians to Canada. At first some shipping companies agreed to take Indians to Canada, but they soon withdrew their promises, and the Sikhs in the East were left the only alternative of chartering their own vessel at any cost and settling the immigration question once for all. They expressed their readiness to subscribe freely to start a navigation company, and for this venture the Sikhs in Canada also held out large promises. But for the present they confined themselves to chartering a vessel. Baba Gurdit Singh wanted to leave nothing to chance and proposed to start direct from Calcutta after a ship was chartered. But in negotiating with different companies in Singapore he had to spend about a month, and the intending immigrants wanted to be quick and reach Canada before the Dominion Parliament met. Therefore they had wired to him at Singapore on the 28th January, urging him not to go to Calcutta but to come and start a vessel direct from Hong Kong to Vancouver. They must have heard by this time that the Governor-General of Canada had re-issued an order

(Contd. on page 75)

